

Religious Department.

Rev. J. W. MALCOLM, Editor.

HOW TO LIVE.

So should we live that every hour should die as dies a natural flower—A self-reviving thing of power; That every thought and every deed may hold within itself the seed Of future good and future need.

Esteeming sorrow—whose employ is to develop, not destroy—Far better than a barren joy.

THE LAST MOMENTS.

Jesus, Saviour, be thou near me, For the waters round me roll; I am sinking 'neath the current, Strengthen thou my fainting soul. Dark has been my earthly journey, Shrouded o'er with sorrow's night; Grant, O grant, my Father, Saviour, That at eve it may be light.

Cold and chilling are the waters; Almost stops my quivering breath; Give me strength for this last conflict, Take away the sting of death. Bid the clouds above me vanish, Let thy glory round me shine; Rest my head upon Thy bosom, And let me place my hand in thine.

Colder, higher are the waters; God be merciful to me— Now I feel Thy arms encircle, As I place my trust on Thee. Ah! I see the gates are opening, Heaven is bursting on my view! Glory in the highest, Glory, Friends, companions, world, adieu.

HE HAS GONE.

I shall have no more the little one with careful steps coming up the stairs to knock at my study door. No more his voice, saying, "papa, rock your little man." No more, with arms entwined around my neck, carry him to the garden or to play in wagon or sleigh as children will. No more shall we quiet him to slumber and lay him down at night with prayer for blessings on his head.

He has gone, and we shall see his fair face no more, nor press it lovingly to our own.

But where has he gone? We would comfort ourselves and friends around us, who have been called to part with darling ones, though our hearts still bleed, with the thought, that these dear children have gone to be welcomed as belonging to our Heavenly Father's household. Their eyes have opened on celestial beauty. They are cared for as Jesus' lambs. Angels or our own pious friends watch over them. Is it not a pleasant thought that a dear mother or sister long in heaven, cares for them and teaches them lessons of divine wisdom?

We were diligent to save our children from the cold arms of death. We exhausted all the means within our reach, but it was God's will to take them to himself. Let us be resigned, and by cheerful compliance with the requirements of the Gospel, prepare to meet them again in heaven. Let us love the Holy Scriptures, the sanctuary, and the place of prayer. Let us do good unto all men, then God will acknowledge us as his, and receive us at last to his blessed presence.

Now like a dew-drop shrined Within a crystal stone, Thou'rt safe in heaven, my dove, Safe with the Source of love, The Everlasting One.

And when the hour arrives From flesh that sets me free, Thy spirit may await The first at heaven's gate To meet and welcome me."

SIDNEY K. B. PERKINS.

THREE STAGES OF THE CHRISTIAN LIFE.

The recent editorial entitled "The Highest Christian Life" in which there is an attempt to show three distinct stages of Christian experience, may awaken some discussion, and it may draw out some opposition. The view is not new, as has been shown in the Herald recently in the quotations of John Fletcher's three dispensations, those of the Father, the Son, and the Holy Ghost as co-existing in different believers of the same era, according to their apprehension of their Christian privilege. It was also suggested that the apostolic benediction may hint at the same trinal distinction in blessings, the communion of the Holy Ghost always coming last as the crowning benediction. There is the acknowledged distinction of the "servant and the son," to discriminate between the large class of accepted souls who are moved more by fear, and less by love, and the smaller class, who are actuated more by love than by fear. The suggestion has been made to me that there is a third class spoken of by the inspiring Spirit, as "joint-heirs with Christ." This expression certainly was intended to signify more than "heir of God."

The term "joint," indicates a oneness of sympathy, interest, and will, which is not expressed by the lower term heir. So it has long seemed to me. But it is my object to call attention to John Wesley's trinal distinction in point of assurance, which corroborates the editorial in the point in question, and also in the doubt of the attainableness of the highest stage by all Christians in the present life. The great founder of Methodism, whose critical eye no phase of Christian experience ever escaped, says, "I believe a few, but a very few Christians have an assurance from God of everlasting salvation; and that is the thing which the apostle terms full assurance of hope. I believe more have such an assurance of being now in the favor of God as excludes all doubt and fear; and this, if I do not mistake, the apostle means by the full assurance of faith. I believe a consciousness of being in the favor of God (which I do not term full assurance, since it is frequently weakened, nay, perhaps interrupted, by return of doubt

or fear,) is the common privilege of Christians fearing God and working righteousness. Yet I do affirm there are exceptions to this general rule, but I believe this is usually owing either to disorder of body, or ignorance of the Gospel promises. Therefore, I have not for many years thought a consciousness of acceptance to be essential to justifying faith."

The quotation is long, but it is well worth pondering by all inquirers after the truth. The exceptional cases spoken of by Wesley exist at the present day. They should be encouraged to hold fast their profession, even though, from the derangement of their physical organism, they have no direct witness of the Spirit to their acceptance with God. For the special benefit of this class, I would strongly commend a book on our list of Book-Room publications, entitled "Saving Faith," by Dr. Chamberlain. He shows that the only requirement for admission to Wesley's societies, namely, a desire to flee from the wrath to come, evinced by abstaining from sin, and by doing good works, involves saving faith, and that assurance is not an essential of the faith that saves. Having disposed of the exceptional cases, there remain three distinctly marked classes. The highest class, embracing "but very few," are privileged with the full assurance of hope. As hope relates to the future, the assurance covers the future, as well as the present. There have always been witnesses to this high experience. They exist to-day. I cannot account for their existence otherwise than by referring it to the Spirit which in the matter of *Charismata* "divideth to every man severally as he will." It may be the design of the head of the Church to exalt some souls to mountain peaks, to see clearly the promised land for the encouragement of the mass of believers below, under the clouds of doubt, and to shout to them, "Heaven, heaven" as the vanguard of Xenophon's dispirited remnant of the Armenian mountains when the wished-for Euxine greeted their glad eyes, shouted to their wearied fellow soldiers below, "The sea, the sea." I am not certain that this is a *Charisma*, though it seems from reasons which will soon be shown, that Wesley regarded it as such. In the list of special gifts, the full assurance of hope does not occur, unless it may be involved in "the word of knowledge by the same Spirit." My reason for suspecting that Wesley regarded this blessing as a special gift, is found in his description of the lowest degree of assurance, which he styles "the common privilege of Christians." If he had said it was the common experience, we should have been left to infer that the higher was nevertheless attainable by all. But the use of the word privilege excludes such an inference. The same reasoning applies to the next lower degree of certainty, the full assurance of faith.

If he regarded this as a different blessing from perfect love, which he urged upon all the members of his societies, he cannot be charged with inconsistency; but if he regarded it as the same as that blessing, we do not see how he can escape that charge. We believe that both of these blessings of perfect love and full assurance are imparted by the Comforter when He bestows upon the believer "the anointing that abideth and teacheth," makes real to the soul all things pertaining to life and godliness. Believers should be pointed to those heights of experience, and be urged to lay aside every impediment to the ascent to those serene and sunny summits.

"Where dwells the Lord, our righteousness, And keeps His own in perfect peace And everlasting rest."

The distinction in the editorial between the cleansing of the soul from its conscious and from its unconscious depravity, would have pleased me better if it had a "thus saith the Lord." The criticism on the use of the term holiness to express a distinctive work when it has a much broader significance in the Scriptures, is very just, as the cautions are timely against the hasty profession of entire sanctification before there is the most complete and indubitable assurance of the possession of so great a blessing. A mistake at this important point has produced abundance of skepticism on the subject, and plentiful hypocrisies.—*Rev. Daniel Steele, D. D.*

FRENCH PREACHING.—M. D. Conway says: "It really seems to me that if some, at least, of the young ministers who hasten from American and English divinity schools to study theology in Germany, were to devote half their time abroad in listening to the French Catholic preachers, and studying the most effective pulpit style in the world, it would be a great blessing to their congregations. The French preaching priest is nearly always an orator; in fact, if he is not, they do not let him preach, but set him to chanting masses or visiting the sick. He is at once simple and artful; never takes a manuscript, not the smallest note into the pulpit, but holds the people straight under his eye."

Rev. Father Haskins, for forty years well known in Boston as a benefactor to poor and friendless children, died on Saturday last, 5th inst., aged sixty-six. Father Haskins was born in Boston, reared an Episcopalian, liberally educated, and through close intimacy with some Roman Catholic clergy, was induced to join that Church, which he did in 1840. Literary in his tastes, as well as benevolent, he was author of a volume entitled "Six Weeks Abroad." His death will be a loss to his Church, and the community generally.

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; it is the cry of faith to the ear of mercy.—*H. More.*

Agricultural Department.

I. D. R. COLLINS, Editor.

OAT MEAL.

The use of oat meal among our native population, to any considerable extent, is of recent date, and even now principally confined to a small class. It is true, however, that it has been long a prominent article of diet among the Scottish population both at home and in this country, the results of which in the general promotion of health are very apparent. There are, indeed, but few, in reference to the health, intelligence, industry, thrift and temperance of its population. A comparison of the Scots with the Irish, both under the same government—and yet not in the same manner, since England is so shrewdly to attempt to oppress the intelligent and frugal Scots—will present a marked contrast, so some extent referable to the difference of habits, those of diet included. Indeed, it would be as difficult to convince a Scotchman that his oat meal "stirabout" and his oat cakes are not the best diet in the world as it would to induce the rotund and heavy Englishman to relinquish his beef and beer. Indeed, the firm muscles, the agility and the open and intelligent countenance of the Scotchman are sufficient to convince one that when a nation subsists mainly on a single article, that such an article must contain the elements of nutrition in a remarkable combination.

The idea that "bread is the staff of life," is to be received with some reservation to what really constitutes bread, and the grain from which it is made; with us, the wheat has long been regarded as at the head of the cereals, yet our Scottish neighbors might join issue with us, and perhaps it would be difficult for us to prove our claims, if we resort to a chemical analysis. While our authorities, of some of them, claim for wheat fifteen per cent. of nitrogenous matter—the same as beef steak—the same gives oats seventeen per cent. with a little less of the carbon, or that which promotes heat and fat, the element in special demand in cold climates and in cold weather. This being true, it follows that in warm weather, and for the sick, those needing more nutriment than fuel—those effected by feverishness or inflammations—the preparations of oat meal are preferable, while in cold weather some may feel the need of more carbonaceous matter. It may not be inappropriate to add that our great want is not fat, but muscles and brains. This fat, in excess, is no more an indication of health than a corresponding leanness; both indicating ill-health, at least when only temporary. The flaccid, soft and putty-like muscles of too many, particularly among fashionable young ladies, are sure evidences that these muscles are not properly nourished to say nothing of the fact that they seldom exercised with the necessary energy and regularity. Most of that class, if we may judge from appearances, are accustomed to select fine food, with a decided preference for carbon in some of its forms of the sweets, oils or starch, adding to the adipose deposits of superabundance of fat, while the muscles are starved nearly nerveless and powerless. Such have in some way obtained the false idea that concentration of nourishment and fineness are favorable to the nourishment of the body, instead of the opposite.

Returning from this digression, it should be remembered that in the oat meal, as well as in the meals of all the grains, are found the material for the growth of the muscles, the bones, and the sustenance of the brain and nerves. While the center of the grains is almost pure starch, needful to promote heat and furnish the necessary fat, the muscle, bone, nerve and brain foods are just beneath the hull, in the red part of the grain. It follows that when the kernel is ground or cracked, and all of its elements of nourishment allowed to remain, according to the idea of the great Dr. J. C. Warren, (who said "It is unfortunate that the meal has ever been bolted.") the elements of nutrition are then received in their natural form, as manifestly intended by the Creator. This is true of oat meal, as well as of the various meals, affording the best form of nourishment, that best calculated to nourish the muscles of course promoting strength and vigor, power of endurance, sustaining the nerves and brain and giving vitality and strength to the bony structure, teeth included, so often lost in early life simply from the fact that the food contains too little bone for their nourishment.

The more usual method of preparing this valuable article of food among us as our cooks say, is to soak in cold water overnight, and then pour into boiling water, soaking thoroughly but gradually. Some cook rapidly for about half an hour after the soaked meal is poured into the hot water, and then cook very slowly as long as convenient. If eaten by the sick, it is well to have it thin, like gruel, served with a plain sauce of milk and sugar, while for ordinary food, more latitude will be taken. It makes a very simple yet nourishing meal at tea time, or when desirable to be careful of the diet, for weak stomachs, &c.

Of course all housekeepers will have some inventive genius in the matter and will be able to vary all dishes. This may be made still more palatable to some by cooking it with the water in which meat has been boiled, (cooling and removing the fat, if a simple dish is desired), and thus adding the relish of the meat. Or a soup may be made removing the meat from the bones and the fat, chopping the oat meal and serving according to the taste of the cook. If stomachs are disease-proof it may be fried, though "overcooked" may satisfy the more careful.

WASHING BUTTER.

M. J. Roberts of the Iowa Agricultural College, in answer to a query on this subject says:—answering in the negative. I ask what is the use of mixing water with your butter, when you admit that it must all be worked out? Any butter maker knows that if you salt your butter and let it stand from twelve to twenty-four hours, the buttermilk or water will separate itself, when worked the second time. When my butter is churned, I let off my buttermilk and press it together gently getting out what milk is lying loosely in it. I then work in the salt, using care not to work it too much. I then take it up in the bowl, and set it in a cool place till evening, or the next morning, when I consider the salt dissolved, and the butter ready for the second working. This must not be done by pounding and crushing, but gently breaking apart and pressing together until the moisture resulting has the appearance of brine. If wanted for immediate use I make it up in pats or rolls; if not I pack it in clean, sweet jars, filled within an inch of the top; then dampen a clean cloth and lay over the butter, and fill up with salt to exclude the air. In this way I have never failed to keep butter, in a cool dry cellar.

One-half ounce of salt to the pound will do, but I try to salt to taste at least; we use a little more.

I like the Blanchard churn as well as any of the patents I have seen. There is no difficulty in keeping it sweet and clean, but I do not believe there is any better way of making butter than the old fashioned dash churn, if you only have the back bone to work it.

To MAKE BOYS FARMERS.—I wish all the fathers would heed what the *American Agriculturist* says:—Induce the boys to take an interest in the farm, in the implements, in the stock; tell them all your plans, your successes and failures; give them a history of your life and what you did, and how you lived when a boy; but do not harp too much on the degenerate character of young men of the present age; praise them when you can, and encourage them to do still better. Let them dress up in the evening instead of sitting down in their dirty clothes in a dirty room. Provide plenty of light. Thanks to kerosene, our country homes can be as brilliantly lighted as the gas-lit residences in the city. Encourage the neighbors to drop in evenings. Talk agriculture rather than politics; speak of the importance of large crops, of good stock, of liberal feeding, and of the advantage of making animals comfortable, rather than of the hard times, low prices and high wages. Above all encourage the boy to read good agricultural books and papers. Read them with him, and give him the benefit of your experience and criticism. In our case, we owe our love for farming principally to the fact that our father told us of everything that he was doing on the farm; answering all questions and encouraging, rather than refusing our child-like desire of helping him to plow, to chop, to drain, as well as firing the brush heap.

MANURING GRAIN AND GRASS.—On Long Island the teams are all busy at this time (Sept. 11,) drawing rotted manure to the fields, and laborers engaged in spreading broadcast over the surface (the already sprouted grain showing itself here and there) to give some protection and nourishment to the grain in its first stage of development. On these extremely light soils the produce of grain under this practice proves remunerative. Extended to the grass fields, which there pay so finely on account of the proximity to market, the profit of the application would be quite as great. We are not advocating top dressing as the best way of applying manure, but we know that it is a profitable method when coupled with the use of a due proportion mingled with the soil. Muck, leaves, decomposed soil, old straw, waste hops, old tan, and a variety of other wastes may be profitably employed as top dressing. Do not forget that this practice may be continued all autumn and winter, whenever the fields can be traveled over without injury. We have top dressed frequently on the snow, which, when melted, allows the manure to settle down closely about the roots of grass and grain. The benefit accruing seemed greater than could be accounted for by the value of the manure itself.

THE EUROPEAN HARVEST.—The latest reliable advices from Europe place the deficiency of the wheat crop at twenty per cent. of the usual yield, and state that the wheat requirements of the United Kingdom, for the harvest year ending with last August, will be about \$5,000,000 bushels. Other information also shows that the United Kingdom is the only country in which there is a large deficiency in the principal food crop, and that, as most other countries have a good surplus all fears of a famine, or even extreme prices are groundless. The deficiency of the potato crop ensures a good market for the heavy surplus of corn in the United States.

Drains should be examined, the outlet properly secured, and fields that need drainage should be inspected. A good plan in practice is to dig holes here and there, say four feet deep, and making observations of the rise of water in them, note the conduct of the land under different states of weather up to the time of commencing drainage. With knowledge gained in this way, partial drainings may be made to answer a very good purpose.

Mr Rankin, the former Secretary of the Board of Education, will deliver the address at the reunion of the Alumni of the Johnson Normal School.

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